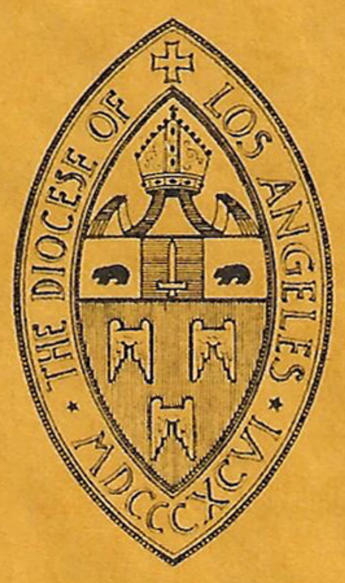
DIRECTIVES

Issued By

The Bishop of Los Angeles

In Conjunction With

The Liturgical Commission of the Diocese



The Diocese of Los Angeles

Revised 1964 Edition

I. A DIRECTIVE CONCERNING SERVICES AT WHICH A BISHOP IS PRESENT

Colors and Vestments

1. **Confirmation.** RED Stoles and Altar Hangings are proper.
2. **Ordination.** The color used is Red. All clergy are expected to wear stoles. No hoods to be worn.
3. **Convention.**
   (a) Clergy at the Pre-Convention service shall wear tippets, and may wear hoods.
   (b) Clergy assisting or attending the Holy Communion shall wear White stoles, but no hoods.
4. **Burial.** Violet stoles and Altar Hangings are proper for burials.
5. **Visiting Bishops.** Any priest contemplating asking a Bishop of another jurisdiction to preach or conduct a mission in his parish or mission should first obtain the consent of the Diocesan.

II. GENERAL RECOMMENDATIONS CONCERNING HOLY BAPTISM

Concerning the Ministration of Holy Baptism.

The following practices are good and worthy of note:

(a) It is expedient to group parish baptisms into several yearly traditional occasions, at which times the congregation is urged to attend. On those days the main and entire service may be that of Holy Baptism.

(b) At the Family Service baptism may be administered on regular stated occasions (e.g. the fourth Sunday in the month).

(c) The Bishop hopes that a conference would be held with all godparents prior to baptism for the purpose of instructing them concerning their duties and responsibilities.

It is the desire of the Bishop that private baptism be discouraged by our clergy, except in cases of real emergency.

III-A. SUGGESTIONS FOR THE BISHOP'S VISITATION

The Service May Be

1. Ante-Communion or 2nd Office of Instruction and Confirmation; or
2. Morning or Evening Prayer and Confirmation; or
3. Confirmation and Holy Communion (in this case Confirmation should precede the Celebration); or
4. Confirmation only. (This in the case of large classes).

Note: The rector or vicar will read the service, present the class and read the Confirmation Lesson. If there is to be a Celebration of the Holy Communion, the Bishop will celebrate, but **should be consulted in advance.**

If there is to be a dedication of any kind the Bishop **should be notified in advance.**

The Bishop will appreciate it if the Clergy will announce on the preceding Sunday, and at the service itself, that the offering is for the Bishop's Fund, which is used for Diocesan purposes not otherwise provided for.

The Bishop's Office will send blanks for the list of the Candidates, and the Clergy are asked to send the completed list back to the Registrar's Office within a week after the confirmation service.

III-B. DIRECTIVE CONCERNING CONFIRMATION CLASSES AT ANNUAL VISITATION AND ANY ADDITIONAL CONFIRMATIONS IN THE YEAR

Confirmation Services start in September and are scheduled through June. Any service held between these months constitutes the annual visitation of the Bishop and Suffragan. Notices will be sent well in advance so as to give a reasonable time for the preparation of a class. The Bishop and Suffragan will permit, on prior arrangement and with their consent, small groups to come for presentation for confirmation at the time of their visitation, to a nearby parish or mission. If, for some reason, the Bishop or Suffragan is unable to conduct the annual confirmation service, the honorarium for a retired Bishop will be paid by the Bishop's office.

Any additional Confirmation Services within the Church Year. Inasmuch as it is not possible, because of the growth of the Diocese, for either the Bishop or Suffragan to conduct a **second** confirmation service, any request for such should be made to the Diocesan Secretary, who will endeavor to make arrangements with a retired Bishop to confirm the class. The honorarium for a retired Bishop of $25, plus any travel expense involved, is to be paid by the parish or mission. This is **not** to be taken out of the confirmation offering but is a **separate** expense and must be shown on the "Statement of Monthly Remittances to the Diocese" under "Other Remittances", with the name of the retired Bishop.

THE CONFIRMATION OFFERING AS REQUIRED BY CANON XXVII OF THE CONSTITUTION AND CANONS OF THE DIOCESE OF LOS ANGELES, MUST BE FORWARDED BY THE LOCAL TREASURER TO THE

DIOCESAN TREASURER'S OFFICE FOR THE BISHOP'S FUND. THE HONORARIUM FOR A RETIRED BISHOP IS OVER AND ABOVE THE CONFIRMATION OFFERING AND MUST ALSO BE FORWARDED BY THE LOCAL TREASURER TO THE DIOCESAN TREASURER'S OFFICE. THE HONORARIUM WILL BE SENT TO THE RETIRED BISHOP AFTER PROPER RECORDING.

IV. DIRECTIVE ON RECEIVING ROMAN CATHOLICS INTO OUR CHURCH

The practice of this diocese is to receive those who have been episcopally confirmed and to confirm those who have not had the actual laying on of hands. If the priest is satisfied in his own mind that the person concerned has been duly confirmed, he should then present that individual to the Bishop for formal reception into our communion.

(HOLY COMMUNION)

V. A DIRECTIVE CONCERNING INTINCTION

It is expected that the parishes and missions of the Diocese shall conform to the rubrics of the Book of Common Prayer with respect to the manner of administering and receiving Holy Communion.

1. Priests in charge of congregations will be granted permission to administer by intinction to such communicants who desire to receive the Sacrament in this manner and for reasons of health, **if such priests first make application to the Bishop, and receive his permission.** This is in conformity with the practice established by the first Bishop of this Diocese.

2. A Communicant desiring to receive by Intinction shall hold the Sacramental Wafer until the Chalice is administered, at which time the Priest (or the Deacon assisting) shall take the Sacramental Wafer from the Communicant's palm, dip it in the Chalice and place it upon the tongue of the Communicant.

   Note: The object of this form is that it allows both Sentences of Administration to be said and prevents the difficulties which arise when the Communicant performs the Intinction.

VI. A DIRECTIVE CONCERNING THE TRANSFERENCE OF HOLY DAYS, AND EVENING COMMUNION

1. The clergy are strongly urged that the Holy Days be celebrated on the day specified in the Book of Common Prayer, or on the eve thereof.

2. The Bishop discourages other evening celebrations of the Holy Communion in the Diocese—except by special permission—because the Anglican tradition has always been to observe the Church's historic practice of fasting before Communion. The Lambeth Conference of 1948 went on record discouraging such celebrations except under unique and special circumstances, or in case of extreme illness.

VII. A DIRECTIVE CONCERNING "OPEN" COMMUNION

No general invitation shall be given to members of the congregation other than the invitation contained in the service which is found on page 75. This rubric states, "Then shall the Priest say to those who come to receive Holy Communion: 'Ye who do truly and earnestly repent', etc." If non-Episcopalians regard that invitation as applying to them, they come to the Holy Communion as guests. However, if such people are regular attendants at our Church services, they should be encouraged to receive confirmation in order that they may become an official part of our family. If there is no church of their faith in the community and they desire to receive the Holy Communion, it is quite proper for them to do so.

VIII. DIRECTIVE CONCERNING THE BLESSING OF CHILDREN

The Service of Holy Communion is the occasion when the consecrated elements of bread and wine are conferred, and the people come to the Altar rail for the partaking of this sacrament. This is the only purpose for coming to the Altar rail at this service. The Blessing of children **during** Holy Communion, is, therefore, contrary to the practice and intention of Holy Communion, and it is recommended that this be discontinued.

(HOLY MATRIMONY)

IX. A DIRECTIVE CONCERNING WEDDINGS

1. "At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house . . ." Prayer Book Rubric on p. 300.

   No priest of the Diocese of Los Angeles shall solemnize weddings in a secular chapel, nor shall he use the Church of another denomination without specific permission from the Bishop.

2. **Music.** "Hymns set forth and allowed by the authority . . . etc." Canon 24, 1955. Following is a list of suitable music suggested by the Commission on Church Music, with the approval of the Bishop. It is to be used in conjunction with the lists published by the Joint Commission on Church Music.

(a) **Solos**

Name	Composer	Publishers
O Perfect Love	Burleigh	Presser
O Perfect Love	Willan	H. W. Gray
O Perfect Love	Harker	Schirmer
Entreat Me Not To Leave Thee	Watts	Schirmer
The Voice that Breathed O'er Eden	Bartlett	Schirmer
A Wedding Prayer	Diggle	Schirmer
Wedding Hymn	Mendelssohn	Presser
O Perfect Love	Barnby	Presser
"Jesu, joy of man's desiring"	Bach	
"My heart ever faithful"	Bach	
"O Lord Most Holy"	Franck	
"O Father all creating"	Decius-Bach	

(b) **Hymns**

214: 215; 216; 279; 281; 282; 479; 485.

(c) The Diocesan Commission on Church Music recommends that all priests and organists procure a copy of "Music for Church Weddings", an official publication of the Joint Commission on Church Music. It contains excellent suggestions for organ selections suitable for use as pre-service music. Also it contains suggestions for music to be played for the Bridal procession.

This booklet is available from the Morehouse-Barlow Company.

Other publications of the Joint Commission that should be in the library of every priest and organist are:

"Music for Funerals"

"Ideals in Church Music"

"Service Music and Anthems"

(d) **Wedding Marches**

In the hope of discouraging the use of the traditional operatic wedding marches, the Music Commission is happy to recommend that the following numbers are suitable for Processionals and Recessionals. These suggestions are in addition to those suggested and recommended by the Joint Commission on Church Music.

Psalm 19	Marcello	Gray
Trumpet Tunes	Purcell	Oxford
Trumpet Voluntary	Purcell	Gray
Rigaudon	Campra	Gray
Four Wedding Marches	Block	Schirmer

3. Within the Book of Common Prayer there are propers for the celebration of the Holy Communion in conjunction with a wedding, and it is hoped that the clergy will encourage their people to begin their married life together with the celebration of Holy Eucharist.

4. The Lenten season being the Church's chief penitential season, the solemnization of Holy Matrimony should be discouraged during Lent and especially Holy Week. Exceptions may be granted by the clergy concerned when so warranted by really serious considerations.
5. Costs: The same policy should apply here as described in Directive XI, Section 5.

X. A DIRECTIVE CONCERNING DIVORCED PERSONS

1. If a person is divorced and not remarried his communicant status remains unchanged, providing of course, he is not a notorious evil liver, in which case the rubric in the Book of Common Prayer might be invoked by the Rector of the Parish.
2. If he remarries contrary to the canons of the Church, he has forfeited his communicant status and must apply to the Bishop for reinstatement. No application is considered by the Bishop until after one year has elapsed from the time he remarries.
3. If he is divorced and desires to remarry and be remarried by a priest in the Church, he must make application to the Bishop on the proper forms and the case will be referred to the Council of Advisers for a decision.
4. If a person has been married otherwise than the Church provides he must apply to the Bishop and receive permission to be baptized or confirmed in this Church. See Canon 16, Section 6, subsection b.

XI. A DIRECTIVE CONCERNING FUNERALS

General Rules

1. The Clergy shall call to the attention of their Church people that, wherever possible, the funeral service is to be conducted in the Church as intended by the Book of Common Prayer, and not in a mortuary chapel.
2. In all cases the family of the deceased is expected to confer first with the clergyman concerning the funeral arrangements and he in turn will notify the mortician.

Specific Instructions

1. **Opening and Closing of Casket**

   At any Episcopal service the casket **MUST** be closed and must remain closed thereafter. This rule applies for both Church and mortuary. Where it is desired, it is permissable that the casket be placed in the Church at some appointed time **before** the service, during which period opportunity to view the body may be given to those who desire to do so.

   After the closing of the casket, which will be done a short time before the service, the casket should thereafter remain closed.

   NOTE: This Directive does not abrogate the rubric at the beginning of the office.

2. Music

(a) **In the Church:** Only sacred music is allowed.

(b) **In the Mortuary:** Wherever the family insists upon the use of secular or un-churchly music, such music shall be separated as far as possible from the service itself.

(c) **Suggestions:** In addition to the excellent suggestions published by the Joint Commission on Church Music, the following selections are recommended to be used in conjunction with them:

(i) **Hymns:** 91, 126, 361, 551, 576, 586; also suitable selections from Evening Hymn section, in addition to the section "For the departed." Also Hymn 393.

(ii) **Solos suitable for Funerals:** "If Thou be Near" (Bist Du Bei Mir) by Bach; "Eye Hath Not Seen" (Holy City) by Gaul; "If I Know that My Redeemer Liveth" by Handel; "O Rest in The Lord" (Elijah) by Mendelssohn; also by the same composer: "If With All Your Hearts"; "Then Shall the Righteous"; "Be Thou Faithful" (St. Paul); "But The Lord is Mindful."

3. **In The Mortuary**

Whenever possible, a Cross should be in the center, behind the casket.

4. **Services of Fraternal Orders**

Where Fraternal Orders participate, their service is to precede the Church service and be completely separate from the grave-side commital.

5. **Costs**

Our Church members should understand that there is no charge whatever either for the service of the Priest or for the use of the Church.

BUT, in the case of a request for the services of the Priest by the people outside of the Church or his parish, honoraria offered by them or the mortician may be acceptable.

6. **Use of Flowers in the Church**

It is suggested that no flowers should be brought into the body of the Church except those on the Altar proper. They are our gift to God.

7. **Requiem**

Within the Book of Common Prayer there are propers for a Requiem Eucharist, which are to be used whenever in the discretion of the priest they are suitable. A Eucharist may be celebrated either in conjunction with the Burial Office (in which case the committal should be said **after** the Eucharist) or earlier in the day.

In presenting the above Directives of the Church's policy, it should be known that the Church does not wish to appear arbitrary. Her purpose is to bring comfort to the sorrowing and to build up their faith in the Life Eternal. She has found through centuries of experience that to open the casket at the close of the service nullifies the effects which the Church service is meant to give.

XII. A DIRECTIVE CONCERNING LAY READERS' SERMONS

Under Canon 50 (the digest of which is on page 3 of the Lay Reader's License) a licensed Lay Reader may read **approved** sermons or homilies as directed by the priest under whom he is appointed to serve, without the necessity for a special proviso.

OTHER MATTERS

A DIRECTIVE CONCERNING GAMBLING

Having given due consideration to the various moral factors involved, and bearing in mind the Church's attitude and teaching as regard the proper stewardship of money, it is desired by the Bishop that no parish, mission, diocesan institution, guild or association directly or indirectly connected with the Protestant Episcopal Church in the Diocese of Los Angeles, sponsor or engage in any lottery or game of chance, for the support of the work of the Church or its institutions. It is also desired that no parish, mission, institution or organization directly or indirectly connected with the Protestant Episcopal Church in the Diocese of Los Angeles, accept any monies from outside sources raised either from race track charity days or from lotteries and games of chance. In setting forth this statement we would point out that such statement not only complies with the letter and spirit of chapter nine of the penal code of the State of California, but it also carries out the spirit of the resolutions adopted by the Lambeth Conference in 1948 and the House of Bishops meeting in El Paso in 1951. We hope that there will be a faithful compliance with this directive.

(From Bishop Bloy's address to the 57th Annual Convention of the Diocese of Los Angeles — 1952)

This is the way the Code defines Lotteries in Section 319 of Chapter 9 of the Penal Code of California:

> "A Lottery is any scheme for the disposal or distribution of property by chance among persons who have paid or promised to pay in valuable consideration, for the chance of obtaining such property, or portion of it, or for any share or any interest in such property, upon any agreement, understanding or expectation that it is to be distributed or disposed of by lot, whether called lottery, raffle, or gift enterprise, or by whatever name the same may be known."